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THE LATTER-DAY SAINTS'
MILLENNIAL STAR

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“The plan for man’s life was formulated by the Lord. Obedience to it would bring about perfect joy, which is full progress within human limitations.”—JOHN A. WIDTSOE.

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LIFE’S MESSAGE AND PURPOSE

PRESIDENT RUDGER CLAWSON

OF THE COUNCIL OF THE TWELVE

I AM impressed to read a few words from a well-known and prominent writer, and perhaps if I may have freedom of the Spirit, I will make a few comments upon these words.

Many a philosopher has propounded the conundrum, “What is the object of life? Why have we been placed upon this planet, to struggle along for a few years and then to die? Has a beneficent providence some scheme which we cannot fathom?”

This conundrum has not yet been answered.

The writer is regarded as quite an intelligent man, and he has written a great many good things. But it might be safely said to him that life is not a conundrum, that there is a real purpose in it; and if the writer had been in close touch with the scriptures and the revelations of God that are recorded in the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, he would have discovered, as I have already said, that there is a purpose in life and that that purpose has been developed by the great Creator of the world and of the people of the world.

Yes, but it might be said by him, perhaps: “I do not believe in the Bible, I do not believe in the Book of Mormon that you mention; I do not believe in the Doctrine and Covenants or the Pearl of Great Price.”

Well, the answer is, “Perhaps you do not, but nevertheless, whether you believe them or do not believe them, they are in

existence, we have them, and we have learned from these books what holy men of old wrote and spoke as they were moved upon by the Holy Ghost. Many of the things which they said were written down, some of them were great predictions, and in the passage of time a large number of them have been fulfilled to the very letter, although they were uttered hundreds and hundreds of years ago. That is pretty good evidence of their genuineness."

And then it might be said in reference to the revelations of God given in these latter days to a mighty prophet whose name was Joseph Smith, that they have stood the test of one hundred years. They have been attacked upon many occasions by unbelievers, but have never been overthrown. A number of the predictions recorded in these revelations have also been fulfilled, and that is about the best test that can be made in respect to the scriptures or the revelations from God.

This man, if he had been in strict accord with the word of the Lord, would have known that the children of men, including himself and all others, lived before in a pre-existent state, in a place that is designated as heaven. When heaven is spoken of we naturally conclude that it is a place of peace and happiness, that those who dwell there are happy, that God Himself, our Father, and His Son Jesus Christ, and the holy apostles, and prophets, and saints, dwell there. That the society of such people is what constitutes heaven and makes for happiness. They dwell there and we dwelt there in the pre-existent state, as spirits. If somebody were to ask what did we look like when we existed there as spirits, I should answer that we looked just like we look now, only we were spirits in the form of God. We were His children. We were His children in the spirit and must necessarily have partaken of His likeness. Surely, that is reasonable.

PRE-MORTAL STATE ONE OF HAPPINESS

It must have been a place of happiness because when rebellion arose in heaven it could not long survive and was cast out. We read in the Book of Revelation, that there was war in heaven between Lucifer and his host of spirits, and Michael and his host, and that Lucifer and his followers were overthrown and cast down. Therefore, at that particular time, happiness was restored and must have continued in heaven.

A time arrived, however, when these spirits were in need of something further, or in other words, it must have been known in that pre-existent state that the spirits of men were not complete in their creation, that there was something lacking, something that should be added to them. Of course, I am speaking now strictly in accordance with Holy Writ. The time arrived when these spirits came forth upon the earth. But it was their coming that proved to be so interesting a matter. We read about it in the opening chapters of the Holy Bible, the Bible of the

Christian world which is our Bible also. It is set forth in great clearness.

God said, "Let us make man in our image, after our likeness." And the record tells us that God did create man in His own image and after His likeness. He said, let us do it, and the act of performance followed. A little further on the matter is amplified, like my words are being amplified and made a little clearer by the radio, when we read that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

I say to you that that was an extraordinary thing, and it occurred at the very beginning in the experience of Adam and Eve. They became living souls, and their children who followed them also became living souls. Now, to be a living soul is a very different thing from being a living spirit. The breath of life referred to, that was breathed into man, was in fact his spirit. This is made very clear in the revelations of God given to His people in both ancient as well as modern times.

The difference is this: When the immortal spirit of a man secures and enters a mortal body, it can then be said, I take it, that his creation is complete. He is a living soul.

That other thing, his body, so necessary to his present and future welfare, has been added to his spirit.

This is set forth in great plainness in section ninety-three of the Book of Doctrine and Covenants, wherein the Lord says:

For man is a spirit. The elements are eternal, and spirit and element inseparably connected, receive a fulness of joy.

And when separated, man cannot receive a fulness of joy.

What a wonderful saying! It discloses the very purpose of life, namely, that man, a living soul, is capable of attaining to and experiencing a fulness of joy. That is the answer to the conundrum respecting "the purpose of life." In other words, man is placed in a position by this fulness and completeness of his creation, that he can receive a fulness of joy. He does not necessarily have it unless he makes himself worthy of it by compliance with the laws of God.

SALVATION OF MAN GOD'S PURPOSE

Now, the Lord doubtless had this matter in mind when He said, as recorded in the Pearl of Great Price: "This is my work and my glory—to bring to pass the immortality and eternal life of man." That is the special work in which God our Father is engaged, and I take it from a reading of the scriptures, and from reflection that God cannot be engaged in a greater work than to bring to pass the salvation of souls, and it is in the principles of salvation that we are to find a fulness of joy. Somebody may say, perhaps this very writer, "What do you mean by salvation?" Well, it simply means that a man must first be saved

from his weaknesses and imperfections, and secondly, that he must be saved from his sins and follies.

How can he be saved from them? By forsaking his weakness and by repenting and forsaking his sins, after which he may get remission of his sins by and through an ordinance of the Gospel, viz., baptism. Possibly the writer heretofore mentioned might add, "Well, what do you mean by the Gospel?"

We mean by the Gospel just what Paul said about it. He said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." The Saviour said that those who rejected it and would not have the Gospel, would be damned, or, in other words, would come under very great condemnation. If you do not like the word damned use the word condemnation, because both words mean exactly the same thing, only one is a little more expressive than the other. And so we find that salvation is to come through obedience to the Gospel.

Now there is another very wonderful thing in the scriptures if we shall go back to Adam, and it is contained in the Book of Mormon, 2 Nephi, second chapter, and that is this: "Adam fell that men might be; and men are, that they might have joy."

So we come right back to this question of the purpose of life—"Men are, that they might have joy." We might say, God is, that He might have joy, a fulness of joy, and so His Son Jesus Christ is, that He might have a fulness of salvation. They have conquered. Jesus Christ has risen above His enemies. He has gone beyond. They have no power over Him at all. He has all power, and is saved, and therefore, brethren and sisters, He must be in a condition or state of perfect joy.

That is the destiny of man. But that destiny must be clearly understood by man and must be followed, in order that he shall rise to exaltation and glory such as that which has been received by the Saviour and His apostles of old and the saints who have been resurrected who will enter into glory and exaltation.

DEFINITE LAWS SPECIFIED BY CHRIST

How is that to come about? Let me signify. We are told that the Saviour revealed it, but He did it in a way that Nicodemus perhaps did not comprehend, and in a way that the Christian world to-day does not appear to comprehend. Jesus said, as recorded in the gospel of St. John, third chapter, that "except a man be born again, he cannot see the kingdom of God." That was a very confusing statement made to Nicodemus. He wondered about it. He wondered how a man could be born again. Must he go back and be born once more? The Saviour saw his predicament, saw that he was ignorant of the matter, and said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom God." If a man cannot enter into the kingdom of God, he cannot rise to a fulness of joy, never, worlds without end.

He may get some joy, he may get great happiness from what he does do in righteousness, but to get a fulness he must be born again. It is an actual birth, just as we were born into the world to get these bodies, so we must be born into the kingdom of God—perhaps I should say born into the Church and kingdom of God. I think perhaps they will be merged together some time. The kingdom of God and the Church of God are not very far apart. One cannot get into the kingdom of God upon the principle of faith alone, or repentance alone, or receiving the Holy Ghost alone. He will have to be baptized, go down into the water, and come up out of the water, and have hands laid upon him for the gift of the Holy Ghost. That is the procedure that was followed by the apostles of Christ. That is the procedure of the Church to-day. It is the only way.

Baptism, then, may be said to be the door that leads into the kingdom of God, or into the Church and kingdom of God. How beautiful that is! There is an actuality about it, you can visualize it. I am not spiritualizing. There is an earthly work to do. And then when one gets into the kingdom of God there is a greater work to do, because it is word upon word, line upon line, precept upon precept, that one must learn by experience after he comes into the Church and kingdom of God. A man is not saved by baptism altogether. The opportunity of salvation, the power to be saved, yes, it is there, but he must exercise that power and do the work that is necessary.

Now let me say this to you, brethren and sisters of the Church: The man who expects to find a fulness of joy in the light and frivolous pleasures of the world, or in matters pertaining strictly to the world, will be sadly disappointed, because it is said that a man whose heart is wedded to the things of the world is carnally minded, and we are told in the scriptures that to be carnally minded, or altogether worldly minded, is death, but to be spiritually minded is life eternal. There it is, and we should remember that as Latter-day Saints we must not give ourselves wholly and completely to worldly things, loving them above everything else. We have to deal with them, and we need them, too, but we must be spiritually minded if we will attain to a fullness of joy.

DECLARATION OF THE LORD IN THE DOCTRINE AND COVENANTS

This is what the Lord says about the matter in section one hundred thirty-two of the Doctrine and Covenants. Listen to this tremendous declaration of the Lord by revelation to Joseph Smith, the Prophet. We wish the whole world could hear it. It might cause them generally to sit down and reflect upon life:

And everything that is in this world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God.

We ought not to cling to those things that will pass away and never return. We should rather take hold of the things that are destined to remain.

This is what Henry Drummond says, which is pretty much to the point, and has some bearing upon what I have been saying :

There is a great deal in the world that is delightful and beautiful ; there is a great deal in it that is great and engrossing ; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world, therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these : "Now abideth faith, hope, love ; but the greatest of these is love."

That is a wonderful saying, is it not ? There is mighty power in love, and you might say all power in faith. We could not succeed without both. Now some people, many people perhaps, some in the Church, think that this happiness I am speaking of or fulness of joy, may be found in the riches of the world—in gold, silver, houses, lands, etc. Let me quote from a certain publication, what is said respecting a very wealthy Russian nobleman.

No one who is not rich, attractive, very young, and the center of an admiring social circle, can have any idea how intolerably tedious riches, beauty, and popularity can be. Felixovich had everything he could possibly want : he was master of the largest and most valuable collection of precious stones in the world, of palaces and castles and enormous estates ; he had accomplished the highest that a man of noble blood, a descendant of the Elstons could accomplish ; he had won the hand of an imperial princess ; his friend was the handsome universally admired Grand Duke Dimitri. And yet for him this state of perpetual happiness which hid nothing more in itself, which held out no promise of new experiences, which could offer him no further secrets, attraction, or excitements, was one of intolerable boredom and emptiness.

Like many other Russian aristocrats, Prince Felix did not avail himself of the possibility of filling his life with intellectual interests, and consequently he was tormented by the painful boredom of the absolutely rich and absolutely happy person, the man to whom nothing is forbidden, and to whom therefore nothing any longer seems desirable. Inevitably, he began to feel his life of perpetual riches as a prison, from which there is no escape. His beautiful wife of imperial blood, his beautiful and elegant friend, the many adorers, male and female, and the handsome men and pretty women who flocked about him, were bound ultimately to seem like merciless warders, who kept him shut up in his prison of disconsolate boredom.

The poor can hope for riches, the unloved for love, and the lowly for elevation ; but for the man who like Felix Yusupov, is surrounded by enormous wealth, perpetual happiness and unending pleasure, there remains no other outlet from his spiritual prison but crime. As a ray of light coming through his grating, so to the young prince, crime

seemed the only hope of freedom. To commit a crime and once more taste a new, still unknown excitement, was a dream like the prisoner's dream of freedom.

In conclusion, brethren and sisters, I testify to you in all solemnity after fifty years of experience that I do know positively, with a firm knowledge and an abiding faith, that this is the Church of God and of His Son Jesus Christ, that Jesus was and is the Saviour of the world, and that Joseph Smith was and is a true prophet of God. I have great pleasure and happiness in bearing this testimony on this occasion. The Lord bless you in the name of Jesus Christ. Amen—(Address delivered at the One Hundred and Third Semi-annual Conference, held in the Tabernacle, Salt Lake City, Utah, U.S.A.)

MISSION TEMPLE WORK

A—OBJECTIVES

1. ALL church members in the missions should be taught and encouraged to (a) prepare proper records of their kindred dead, and (b) to have performed for them all the necessary ordinances in temples.

2. Each should restrict his research and temple work to those of his lineage, i. e., to family groups of his progenitors (blood relatives).

3. Those able to do so should attend personally to the temple ordinances for their kindred. If unable to personally visit temples, they should, if financially able, pay proxies to act for their dead. When not in a position to do either, worthy saints in missions are entitled to have ordinances for their dead administered in the various temples without charge by those volunteering their services from the stakes. (Enquire from the mission president.)

4. Some course in genealogy should be given to all prospective missionaries by organizations concerned with their training prior to their departure for the mission field. Each missionary should have an intelligent understanding of his own pedigree and family record.

B—ORGANIZATION

1. The same plan of organization as outlined for the stakes and wards should be followed in the missions and branches, as nearly as possible. This provides for a mission genealogical representative (not a regular missionary) assisted by a committee operating under the direction of the mission president, and wherever possible a branch genealogical representative and committee functioning under the branch president.

(Continued on page 745)

THURSDAY, NOVEMBER 17, 1932

EDITORIAL

PRESIDENT HEBER J. GRANT

PRESIDENT GRANT has happily recovered from the operation that he underwent early in October. The Latter-day Saints rejoice everywhere to know that their prayers have prevailed with the Lord.

The Church holds President Grant in deep affection. Since his boyhood he has been a valiant and successful worker in behalf of the latter-day cause of the Lord; and withal he has been a kindly, understanding leader.

Heber J. Grant was chosen, in 1875, a counsellor in the presidency of the first Young Men's Mutual Improvement Association organized in the Church. Five years later, in 1880, he was called to preside over the Tooele Stake of Zion. On October 16th, 1882, he was ordained an Apostle and made a member of the Council of the Twelve. On November 23rd, 1916, he became the President of the Council of the Twelve, and on November 23rd, 1918, he was chosen President of the Church. He has held successively the offices of Elder, Seventy, High Priest, Apostle and Presiding High Priest.

During the half century since his ordination to the Apostleship, President Grant has been constantly engaged at home and abroad in the labours of the ministry to which he had been called. His duties in and toward the Church have always received his foremost consideration. He has travelled far and wide among the stakes and missions of the Church, to assist and comfort the people. He has filled several important financial missions for the Church. He filled a mission to the Indians; opened the Japanese Mission, and presided over it; and was a successful and beloved President of the European Mission. He has been called into frequent service both by the State and the Federal government of the United States, for his outstanding abilities are well known among the leaders of the land. During his presidency, the Church has prospered in numbers, wealth and spiritual vigor. His career has been notably successful.

The *Millennial Star* congratulates President Grant upon his recovery from his recent illness, and prays that he may long continue in full health and strength. We congratulate President Grant also upon the completion, in honour before God and man, of fifty years of service as one of the General Authorities of the Church. Our felicitations are also extended upon the attainment

of the seventy-sixth anniversary of his birth, November 22nd, 1932.

The European saints extend affectionate greetings to their President and leader—the prophet of the Lord.—W.

MISSION TEMPLE WORK

(Concluded from page 743)

2. All descendants of a common ancestor should unite in a family organization, named from that ancestor, for research and temple work.

C—TEACHING

1. Members of genealogical committees should first become proficient in doing those things they must teach others to do—such as making out survey reports, pedigree charts, family group records and temple sheets.

2. Trained genealogical workers should participate in home teaching, by visiting the members in their homes and giving them personal instruction and assistance in the objectives and methods of genealogical and temple work. The survey report is a useful aid in home teaching, being a diagnosis of the genealogical condition of each person.

3. If feasible a genealogical class should be organized in each branch, meet regularly at an appointed time, and study the course of lessons recommended for missions, the first ten lessons of which were printed in the October, 1932, *Utah Genealogical Magazine* (or such other as may be provided).

4. Junior genealogical classes may be organized for younger members to meet separately and study the same lessons as outlined for the senior class, but adapted to their understanding by the class instructor.

5. Where there are organized quorums of the Lesser Priesthood, boys may study in their lesson manuals each year twelve genealogical lessons and participate in twelve activities of the Book of Remembrance.

6. Under the direction of the mission president public meetings should be held at intervals where instructive and inspirational help may be given the saints.

D—TEMPLE WORK

1. Each saint should make out his own pedigree chart, which shows the various lines he should follow in research and temple work.

2. He should next make out the record of his own immediate family group (i.e., the group in which he is a parent, if married, or the group in which he is a child, if unmarried); then for the family groups of all his married descendants; then a group record

for every marriage of every progenitor appearing on his pedigree chart.

3. Names from any of these records eligible for temple work should be copied on the standard baptism-endowment blank. Instructions on making out this form appear at the top of the blank. More detailed instructions are found in the circular, "*The Preparation of Temple Sheets*," printed and distributed by the Salt Lake Temple, to be obtained from the mission office. The name and address of the person sending in the sheets must in every case be given in the proper place.

SHOULD REVIEW SHEETS

4. Baptism sheets should be first reviewed locally by some member of the branch committee who has been especially assigned to this task, to detect any omissions or errors before the sheets start on their long journey.

5. After being thus approved, the baptism sheets should be sent to the mission office, where some trained member or members of the mission genealogical committee should scrutinize the sheets for mistakes not detected by the branch censor. The president of the mission should give his approval of those worthy of assistance and entitled to have their names included in the mission list for gratuitous proxy work at the temples. Each sheet should be stamped with a rubber stamp instructing temples to return it, when baptisms and endowments have been completed, to the mission office.

6. These sheets should, after being censored at the mission office, be sent directly to the Index Bureau, 47 East South Temple Street, Salt Lake City, Utah. Here each name will be checked with the record of all endowments previously performed in any temple, to discover if an endowment has ever previously been administered for it. If not, the name is approved for ordinance work.

NAMES AVAILABLE

7. Sheets approved at the Index Bureau are to be delivered to the Genealogical Society of Utah, for distribution among the various temples, according to their needs.

8. Organizations of returned missionaries or saints desiring to perform ordinance work for names from any particular mission may obtain them by calling at any temple for names from that mission.

9. When all baptisms and endowments are performed for a given list of names the sheets should be returned to the mission office, which will forward them to the person sending them in.

10. Upon receipt of the returned sheet this individual will record the dates of baptism in his family record.

11. Then he should make out sealing sheets for sealing wives to husbands and those for sealing children to their parents. These

should be forwarded to the mission office, which will send them, after being censored by the mission censor, directly to the Genealogical Society of Utah, for distribution to temples.

SHOULD BE FILED

12. When the sealings are completed, sealing sheets are returned to the mission office, and from there to the individual keeping the record from which they were taken, that they may be recorded.

13. When a person's record shows that all ordinances necessary have been performed and recorded for the members of the family groups in his record, he should send a complete copy of his pedigree charts and family group records to the Genealogical Society of Utah for deposit in the Church genealogical archive.

14. If saints are in a position to do so, it is desired that they place each name in their record upon an index card before they send this copy of their record to the archive. Cards for this purpose, with full instructions for indexing, will be sent upon application to the Genealogical Society. (Apply at mission office.)

E—INSTRUCTION BOOKS AND CIRCULARS

1. *A Guide for Leaders in Temple Work and Genealogy*, 10c.

2. *The Utah Genealogical Magazine*, \$1 per year, single copies 35c. Contains lesson course and field notes supplementing instructions in the *Guide*.

3. The genealogical department appearing in the weekly Church section of *The Deseret News*, Saturday issue.

4. "*The Preparation of Temple Sheets*," a circular. Apply to Salt Lake Temple or mission office.

5. "*The Church Genealogical Archive*," a circular distributed by the Genealogical Society of Utah.

6. "*How the Genealogical Society Can Help You*," a leaflet distributed by the Genealogical Society.—(Published under the authority of the Genealogical Society of Utah, in *The Deseret News*, October 22nd, 1932.)

PRIESTHOOD

ACCORDING to instructions received from the European Mission Office we are to spend three months in an extensive review of the study course just completed. It is felt that this will be beneficial, inasmuch as the material contained therein affords opportunity for much discussion and research. Enter this review with the true spirit of a Priesthood holder, a spirit of determination to become familiar with the workings of God. Read thoroughly the assigned lesson, and in the available time left for discussion go back and bring out the main points of the material read. Points for discussion will be listed in the *Guide*. The meetings for public speaking will be cut down to one month during this review.

First Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Studies in Priesthood*. Review Chap-

ters I and II. Discuss the Priesthood, what it is, its purpose, and its history down to the present day. Consider the Aaronic Priesthood, its history, powers, etc.

Second Week. Opening exercises. Ten-minute report of Priesthood activities. Lesson: *Studies in Priesthood*. Review Chapters III and IV. Consider the Melchizedek Priesthood, its officers, powers, and history.

Third Week. Opening exercises. Ten-minute report of Priesthood activities. Two twelve-minute talks: First, "Old Testament and Book of Mormon Predictions of Christ," references: Talmage's *Jesus the Christ*, pp. 42-56; Second, "The Babe of Bethlehem," references: Talmage's *Jesus the Christ*, pp. 91-109. Follow with a discussion on the attitude of our Church towards Christmas and its significance.—R. S. E.

RELIEF SOCIETY

First Week. Opening exercises. Preliminary programme. A vocal duet. Lesson text: The Doctrine and Covenants—Lesson 3, pp. 12-14. "Significance and Purport." Objective: To show that the Doctrine and Covenants is indeed the inspired word of God.

Second Week. Opening exercises. Preliminary programme. A short talk on the Resurrection of Jesus Christ and what it means to us. Work and Business. Lesson text: Teacher topics—The Beatitudes—Lesson 3, p. 14. Objective: To portray meekness as a means for the enrichment of character.

Third Week. Opening exercises. Preliminary programme. An entertaining Christmas story followed by a musical selection. Lesson text—Literature—The Great Delight of Books. Lesson 3, pp. 15-17. Objective: The life of Goethe and his masterpiece *Faust* reveals the part selfishness plays in life.

Fourth Week. No meetings. Carry out home assignments given in manual.—RINTHA P. DOUGLAS.

SUNDAY SCHOOL

SACRAMENT GEM FOR DECEMBER

WHILE of these emblems we partake
 In Jesus' name and for His sake,
 Let us remember and be sure
 Our hearts and hands are clean and pure.

The Concert Recitation should be recited by the Gospel Doctrine Department before the School on the first and third Sundays, and by the New Testament Department on the second and fourth Sundays.

GOSPEL DOCTRINE DEPARTMENT.

December 4. Concert Recitation. (Isaiah 64: 4) "For since the beginning of the world men have not heard, nor perceived

by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him." Lesson 37. "Medicine and Surgery." In its broader sense the Gospel of Jesus Christ embraces every phase of truth in the universe. Similarly, the Plan of Salvation includes all things that contribute to the welfare and final redemption of man.

December 11. Lesson 38. "Present Status of Human Attainment." Stress may well be laid upon the fact that man is an actual child of God, that he possesses the potentialities of the Father, and that Deity expects him to assist in obtaining salvation. Man will eventually attain complete mastery of the universe.

December 18. Lesson 39. "Attainment of the Future." Already man has become at least partial master of many agencies about him. Much, however, remains to be done. Nothing is impossible to man inspired by the Spirit of God. Eventually the universe will yield to his bidding.

December 25. Christmas programme.

NEW TESTAMENT "A" DEPARTMENT

December 4. Concert Recitation. (Doc. and Cov. 76: 22-24) "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives! For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—that by him, and through him, and of him the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." Open Sunday—An opportunity to catch up with lessons missed.

December 11. Lesson 36. "Jesus' Final Instructions to the Apostles; The Ascension." Texts: John 21: 1-7; Sunday School Lessons: Weed's *A Life of Christ for the Young*. Chapters 69, 70, 71, 72; Luke 24: 44-53; John 20: 31; 21: 25. Objective: To teach that all of God's children may know for themselves that Jesus is the Christ and that He lives, if they "will to do the will" of God and live in accordance with the teachings of the Saviour.

December 19. Review for the Fourth Quarter.

December 25. Christmas Programme.

PRIMARY DEPARTMENT

December 4. Lesson 38. "A Battle With a Giant." Texts: I Samuel 16: 14-23. Objective: Reliance upon the Lord brings strength and courage.

December 11. Lesson 39. "David and Jonathan." Text: I Samuel 18, 19 and 29. Objective: The more we love, the more we give.

December 18. Lesson 40. "David Spares Saul's Life." Texts: I Samuel 21-24, 26. Objective: The more we love, the more we give.

December 25. Christmas Programme.—*The Instructor*.

It is suggested that the two and one-half minute talks be based upon the following topics: "Joseph Smith's Boyhood in Vermont" and "The True Spirit of Christmas."

For singing practice during December, the following songs are suggested: "Sing the Sweet and Touching Story" and "When Christ Was Born in Bethlehem."

An Outline for the Christmas programme will be sent to all Superintendents—L. T. N.

MUTUAL IMPROVEMENT ASSOCIATION

SLOGAN: "We Stand For the Enrichment of Life Through Constructive Use of Leisure and Personal Service to Fellow-man."

First Night. Opening exercises. Slogan talk, followed by recitation of the Articles of Faith. Conduct a short, interesting examination to see how many of those present are master of them. Have someone retell a popular Christmas story. Lesson: Chapter 10, "The Coming of Man." Objective: To present a lucid story of the foundation of this earth and the immediate subsequent events.

1. Review the meaning of "The Earth Plan."
2. From what was the earth made? How? Why?
3. Who were the builders? Why?
4. In what light should we look upon our Father Adam and Mother Eve?
5. Explain the Fall. Elaborate upon the statement, "Adam fell that man might be."
6. Why is the first curse probably the greatest of all human blessings?
7. What promise accompanies the curse? What is its importance?

Second Night. Opening exercises. Slogan talk: Show that there is special opportunity for enrichment of life through personal service to fellow man during this season of the year. No preliminary programme. Lesson: Chapter 11, "The Course Of the Gospel on Earth." Objective: To present a brief outline of the course which the Gospel has taken on this earth since the beginning of time.

1. What was the only rational thing that could be done to the spirits placed on earth in the beginning? Why?
2. To what extent was the Gospel given to Adam and those of his period?
3. Tell the story of the first apostasy. What part did "free agency" play?
4. What is "The Dispensation of the Meridian of Time"?
5. What are some of the most convincing facts of "The Great Apostasy"? Did anyone living during this time realize its significance? Who?
6. Tell the story of the restoration.
7. What are the vital facts gleaned from this brief Gospel history? Take them one by one and discuss.

Then the remaining time over to community singing in preparation for the holidays.

Third Night. Opening exercises. Christmas social to be held this night. Suggestions for an enjoyable evening will be sent out in the *December Game Supplement*.

Fourth Night. No mutual to be held this week during the holidays.—R. S. E.

HULL DISTRICT CONFERENCE

ALL three sessions of the Hull District Conference, held in Hull, Sunday, October 23rd, were characterised by a rich outpouring of the Spirit of the Lord. The morning session was devoted to admonitions and exhortations to the saints, President Douglas and Patriarch Wallis convened with the Priesthood and Sister Douglas with the Relief Society.

The theme of the Conference was twofold; first, that "Belief Alone Will Save No Man" and second, that there is "One Lord, One Faith and One Baptism." In the afternoon, the latter theme was carried out by special speakers, who explained the organization of the Church and how the various auxiliaries function.

District President Dan L. Frodsham reported that although there had been a depletion in the ranks of the traveling Elders, the work of the ministry had gone steadily forward. He stated that during the past six months 20 copies of the Book of Mormon had been distributed, along with 460 other books and pamphlets; 1,576 hours had been spent in tracting from door to door, with 54,631 tracts being distributed; 2,357 hours had been spent in Gospel conversations. Thus making a total of 9,121 hours spent in missionary labours.

Over one hundred and fifty people were present at the evening service, which proved to be a fitting climax to a most beneficial day. The inspirational addresses delivered by President Douglas and Patriarch Wallis, together with the brief remarks by Sister Douglas, made an indelible impression upon the minds of the sympathetic audience.

The following Mission Authorities and missionaries were in attendance: Patriarch James H. Wallis of the European Mission; President and Sister James H. Douglas and Elder Percy L. Matthews of the British Mission; President Dan L. Frodsham and Elders W. Fletcher Llewellyn, Louis W. Meadows and Harvey F. Freestone of the Hull District; President Leonard N. Giles of the Scottish District; Elder Elmo H. Lund of the London District; Elder Dallas A. Berrett of the Bristol District, and Elder Ferris H. Allen of the Liverpool District.

W. FLETCHER LLEWELLYN, Clerk of Conference.

FROM THE MISSION FIELD

Appointment: Elder Louis G. Robinson was appointed president of the Manchester District November 10th, succeeding Elder Martin R. Braithwaite.

Doings in the Districts: *Birmingham*—A mammoth bazaar was conducted October 22nd, at which between seventy and eighty members and friends enjoyed a programme and refreshments served by the Dudley Port Branch.

Wolverhampton Branch entertained their friends at a social October 19th, at which games, songs and refreshments were participated in.

Newcastle—Stage turns and dancing marked a special social of the South Shields Branch, October 20th.

THE UPWARD LOOK

I DON'T look back ; God knows the fruitless efforts,
The wasted hours, the sinnings, the regrets ;
I leave them all with Him who blots the record,
And mercifully forgives, and then forgets.

I don't look forward ; God sees all the future,
The road that, short or long, will lead me home,
And He will face with me, its every trial,
And bear for me the burdens that may come.

I don't look round me ; then would fears assail me,
So wild the tumult of earth's restless seas ;
So dark the world, so filled with woe and evil,
So vain the hope of comfort or of ease.

But I look up—into the face of Jesus,
For there my heart can rest, my fears are stilled ;
And there is joy, and love, and light for darkness,
And perfect peace, and every hope fulfilled.

ANNIE JOHNSON FLINT.

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